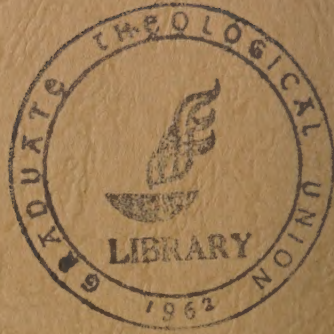


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THE CHILDHOOD OF JESUS



YOU have read how, at the time Jesus was born, angels appeared to the shepherds as they guarded their flocks on the hills near Bethlehem, and how they sang their song of peace and hope for mankind and revealed to the wondering herdsmen the birth of the Saviour. Aside from this story of His birth, the New Testament, which is almost our only historical source of knowledge of Jesus, tells us very little about Him until He took up the work He had come to earth to do. There are, however, a few things recorded concerning His infancy and childhood from which we may learn that His life during this period was essentially the same as that of any other normal Jewish boy of the times.

On the eighth day after His birth He was named, according to the Jewish law, and when a month had passed He was *redeemed* by the payment of a small sum of *His Name Shall* money into the temple. This, too, was in *Be Called Jesus* keeping with the law, which declared that every firstborn male belonged to God. Joseph and Mary were careful to keep these laws, for they were faithful in their duties to God, and tried earnestly to walk in His ways.

When, shortly after Jesus' birth, Joseph and Mary came into the temple to make an offering, there came in also at the same time an aged man named Simon, a prophet to whom God had given a promise that he should not die until he had seen the Saviour. Seeing the child, Simon knew Him at once as the promised One whose coming He had so long awaited,

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and said: "Now, Lord, let thy servant depart in peace, for mine eyes have beheld the one whom thou hast sent for a light to all nations and for the glory of thy people Israel." Also, at this time, a good woman, named Anna, came into the temple. She, too, knew the child to be the Saviour.

At the time Jesus was born others were watching through the night besides the shepherds of Bethlehem. These other watchers lived in a country far to the east of Judea, and were called Magi, or wise men. They were watching, not flocks of sheep that contentedly grazed or slept, but the stars that were spread over the canopy of the heavens.

The Wise-men of the East For these men believed that by the stars they could foretell events that were to happen in the world. However that may be, it is certain that God did, in some way, reveal to them the birth of the Saviour. For the New Testament tells us that after Jesus was born in Bethlehem of Judea, certain wise men from the east came into Jerusalem, saying: "Where is he that is born king of the Jews, for we have seen his star in the east and have come to worship him."

When King Herod learned of this it troubled him mightily. Of all things, that wicked old monarch feared most the rising of some native prince in Judea who might lead his people as they had been led by Moses and Joshua in the days of old. He sent for the rabbis and inquired where, according to their prophecies, the Messiah should be born. They told him in Bethlehem, and showed him the words of the prophet Micah: "And thou, Bethlehem, art not least among the princes of Judah; for out of thee shall come a governor who shall shepherd my people Israel." Then, secretly calling the Magi, and learning that they had first seen the star some two years before, Herod sent them to Bethlehem. He told them to find out exactly concerning the child, then return to him, for he, too, wished to pay homage to Him.

As the Magi hurried on their way to Bethlehem, they were rejoiced to see the star again appear. This time it seemed to go before them, as if pointing out the way, until it came and stood over the place where the young child was.* They entered the house and saw the babe, with Mary, His mother, and bowed themselves down before Him and worshiped Him. They also gave Him rich gifts of gold, frankincense and myrrh.

To Herod's great disappointment and rage, the wise men did not return to Jerusalem. Warned in a dream of the old king's murderous intentions, they went home by another way.

Having now no means of knowing where the child was, or even if the story of His birth were true, Herod deliberately planned the worst crime of his wicked career. He sent soldiers to Bethlehem with orders to slay all male children of two years or younger. He thought that among them Jesus would be killed.

But God's purposes may not be defeated even by a Herod. Given a divine warning of the babe's peril, Joseph fled with Mary and the child into Egypt, where they remained until the death of the miserable old king, which occurred not long afterwards. Then they returned, first to Bethlehem; but, learning that Herod's son, Archelaus, who was little better than his father, had succeeded to the throne, they went to live in Nazareth in Galilee. In doing this they unconsciously fulfilled an ancient prophecy that the Messiah should be called a Nazarene.

After these things the New Testament tells us no more about the life of Jesus until He became twelve years old. At this age Jewish boys of that time began to take up the

NOTE.—“The astronomer Pingree and others have calculated the appearance of such a star in February after Christ's birth. Moreover, it has been astronomically ascertained that such a sidereal apparition would be visible to those who left Jerusalem, and that it would point—almost seem to go before—in the direction of and stand over Bethlehem.”—*Goldschmidt*. See also Weiseler Chron. Syn., page 82 (Ederheim).



"Where Is He that Is Born King of the Jews?"

duties of manhood. We may be sure, however, that the intervening years were full of action and preparation for the great work that He was eventually to do. No Jewish town was too poor to have a synagogue, and since the synagogue was also a school, in which the attendance of boys *Jesus in* was compulsory, it is certain that Jesus was taught *School* there, though who His teachers may have been is unknown. His chief studies were the law and the prophets, and that he was an apt pupil is shown by the last recorded incident of His boyhood.

In His twelfth year Jesus went with His parents to Jerusalem to the feast of the Passover. After the feast the parents started on the return journey without Him, supposing Him to be somewhere in the company of friends and relatives who were traveling to and from the feast together. When evening came and the company prepared to camp, and the boy did not appear, His parents naturally became alarmed and returned to Jerusalem seeking Him. For three days they looked for Him in the streets and byways of the city, believing Him to be lost or else some evil to have befallen Him, for Jerusalem was a large city, and hardly a safe place in which a lad of Jesus' age might be left alone.

At last they went to the temple, perhaps, in the hope of enlisting the aid of the priests in finding Him. Here they soon found Him in the midst of a group of learned doctors of the law, "both hearing and asking them questions." The New Testament says that those who heard Him were astonished at the wisdom of one so young.

Like a dutiful son, Jesus returned with His parents to Nazareth. Of the events of His youth from this time on we may not know, for the gospel narrative tells us no more. It simply says that He dwelt with His parents in Nazareth, was obedient to them, and that He advanced in wisdom and stature and in favor with God and man.

THE VOICE OF ONE CRYING IN THE WILDERNESS



EARLY a score of years had passed since the events recorded in the preceding chapter, and Jesus had grown to full manhood. These years had seen many changes. The Emperor Augustus was dead, and a new emperor, Tiberias Cæsar, was on the throne at Rome. The Palestinian possessions of Herod had been divided into three small kingdoms, and over them had been placed a new procurator, or governor-general, whose duty it was to watch closely the acts of these petty kings and see that they did nothing against the interests of their Roman masters.

The name of this governor was Pontius Pilate, and we shall hear more of him as this story progresses. For the present it is only necessary to know that Pilate, as he is usually called, was a very practical person—a Roman politician, whose business was chiefly to keep the provinces under him at peace, and especially to see that their taxes were promptly paid to the great emperor at Rome. He lived in Cæsarea, and visited the capitals of his charges only when absolutely necessary.

This, in short, was the condition of the country in which Jesus grew to manhood. It was a country under the heel of a conqueror too wise in the every-day facts of practical government not to leave the unwilling subjects some semblance of a government of their own. Although the home government of the Jews was chiefly administered by a group of priests, servile to the Romans, it was, in name at least, Jewish.



Those Who Heard Him Were Astonished at His Wisdom

These priests were distrusted, often hated, by their countrymen. Many a Jewish patriot lost his head because he lacked the discretion to keep silent in the presence of these traitorous enemies of his country. But this was all a part of the Roman system. It was by no means a perfect system, but it worked and brought in the taxes, and that was all Rome cared about. It was understood by all that the system must be kept running smoothly, and just as the chief actors began to feel satisfied with themselves, their confidence was rudely shaken by the appearance of a prophet who threatened to turn things upside down.

This prophet came out of the wilderness east of the Jordan. He was a rough-looking man, dressed in coarse clothes of camel's hair and wore a leathern girdle. It was said that his food was locusts and wild honey. His appearance must have had in it something of that which the Scriptures and tradition have ascribed to the prophet Elijah, of whom it was said that he would return to earth to announce the coming of the Messiah. Indeed, the people began to call him Elijah because of the fiery boldness of his preaching.

Up and down the whole country of the Jordan went this flaming prophet, calling upon the people to repent of their sins and be baptized, for the kingdom of God was at hand. His name was John. Strange to say, he was that same John, the son of the old priest Zacharias, and his wife Elisabeth, whose coming the angel Gabriel had foretold in a vision in the temple. You remember how the angel had told Zacharias that this son would be a great prophet and turn many from their sins. Now, in fulfillment of that promise, here was John, grown to manhood and doing the things which the angel had said. The people flocked to him in such numbers, and his power over them became so great, that the priests in authority and the Roman rulers became alarmed. It was even being

said that John was the Messiah, and a thrill of hope ran through the people that their days of suffering at the hands of foreign masters were nearing an end.

Matters finally came to such a state that something had to be done. Perhaps at the suggestion of the Romans, and certainly in the hope of finding the grounds for some charge against him, the ruling high priests sent an embassy to John to inquire just who or what he claimed to be.

It was not without some feeling of fear that these agents of the priests approached John. It must be remembered that they, along with the rest of the people, firmly believed in that Messiah who was to come. It was for this reason, perhaps, that their first question was if he were the Christ. John answered promptly, "I am not."

"What, then?" they inquired. "Are you Elijah?" Again he replied, "I am not." Then they asked him if he were that prophet whom Moses had said should come to
The Angel's them, and he answered, "No." "Who are you,
Promise then?" they said. "Tell us, that we may be able
Fulfilled to give an answer to those who sent us." John said: "I am the one of whom the prophet Isaiah spoke—the voice of one crying in the wilderness, 'Prepare ye the way of the Lord. Make His paths straight.'" John also said: "I indeed baptize in water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you in the Holy Spirit and in fire."

The agents of the priests returned to those who sent them, while John, for a time, continued his preaching unmolested, telling the people of the One who was to come who would be mightier than he. But John's enemies were closing about him, and the time was drawing near when the voice of the great prophet would be stilled.

THE ONE WHO WAS TO COME



WHILE John began turning the little Judean and Galilean world upside down with his preaching, Jesus was living quietly at the family home in Nazareth. He had now several brothers and sisters. Joseph was probably dead, but Mary had kept her little household together and tried with true mother love to train and educate them to be good men and women. No doubt Jesus helped to support the family by working at the carpenter's trade, which had been the trade of Joseph.

No doubt, also, Jesus, at this time, heard much of His great cousin John, and of the work he was doing in the Jordan country. As often as He could He may have gone to hear him, standing unnoticed in the crowd as one whom they "knew not." Even John, at this time, did not know that Jesus was the Messiah. John did know, however, that the Messiah was born, that He was living somewhere among the people, and would, in the fullness of time, be made known to him.

One day Jesus came to John to be baptized. John's family and the family of Jesus were so intimate that John must have known something of Jesus' unusual personality. John said to Him: "I have need to be baptized of you, and you come to me." But when Jesus replied that it was fitting that He should fulfill all righteousness, John consented and baptized Him. Then it was that John saw a vision in which the heavens seemed to open and the Holy Spirit, as a dove, descended and rested upon Jesus, and a voice came out of

heaven saying: "This is my beloved Son, in whom I am well pleased."

After His baptism Jesus went away into the wilderness for forty days. He was human to the extent that He needed this period of lonely retirement in which to prepare for the work He was to do. Jesus may not have known until this time just what this work was to be. This knowledge must have come to Him gradually, just as the knowledge of our own mission in life comes to us. In the solitude of the desert He could commune with His heavenly Father, and the sublime purpose for which He had come to earth would be made clear to Him. Here also He was tempted. The spirit of evil that had tempted Eve in the garden of Eden would try also to tempt the promised One, who, in fulfillment of the ancient prophecy, was to bruise his serpent head.

Satan did not approach Jesus until He had fasted a long time and was hungry. Then he came to Him and said:

<i>Jesus</i>	"If you are the Son of God, command that
<i>Tempted in</i>	these stones be made bread." It would seem
<i>the Wilderness</i>	that it would be no great harm, if one had the
	power, to make bread out of stones in order to
	satisfy one's hunger. But Jesus had no desire

to live the "easy life," and refused. Satan then took Him up on a high mountain and showed Him, in a momentary vision, the great cities and grandeur of the world. Satan said: "To you will I give all these and the glory of them if you will worship before me." We may easily believe that with the marvelous powers of mind with which God had endowed Him, Jesus could have had all these things. Certainly, no conqueror in all the ages was half so wise and gifted as He. But to have used His gifts in this way would have been to become, in fact, one of Satan's followers, for the spirit of evil spoke truly when he said that these things were his to give. Jesus again refused.



In the Wilderness He Was Tempted

Satan had reserved his greatest temptation to the last. He knew that he was talking to the Son of God. If there was a weak spot in Jesus' character, Satan meant to find it. He now tried Him for a human weakness that is well-nigh universal—the desire for praise and admiration. Satan challenged Him as the Son of God to cast Himself down from a pinnacle of the temple. This would be a godlike feat. From the pinnacle's dizzy height the priests awaited the first light of day, when the temple services invariably began. From here Hebron could be seen and the open country beyond. Should Jesus leap from this height and escape unharmed, there would be no need to proclaim Himself the Messiah. Even while

A God-like Feat He lived He would be worshiped as a god. But for the third time Jesus refused. And when Satan said that it is written, "He shall give his angels charge over thee to keep thee in all thy ways," Jesus replied: "Get thee behind me, Satan. It is also written, Thou shalt worship the Lord thy God, and him only shalt thou serve." After this, the New Testament says, Satan left Him for a season. A little later Jesus returned to Galilee.

Shortly after this John was with some of his disciples when he saw Jesus approaching, and said: "Behold, the Lamb of God, that taketh away the sin of the world! This is he of whom I said, After me cometh a man who is become before me: for he was before me. And I knew him not; but that he should be made manifest to Israel, for this cause came I baptizing in water." John then told his disciples what had happened when Jesus was baptized, and assured them that this, indeed, was the Son of God.

Next day John was standing with two of his disciples when Jesus passed. Again John said, "Behold, the Lamb of God." When the two disciples heard this they left John and followed Jesus. John did not try to restrain them, though he knew they were leaving him forever.

When Jesus turned and saw the two disciples following Him, He said, "What seek ye?" They answered as respectfully as they knew, "Rabbi, where do you live?" He said, "Come, and you shall see." Thereupon the two disciples went with Jesus, saw where He lived and remained with Him throughout the day. The name of one was Andrew and the other was, in all likelihood, that John who afterward became known as the "beloved disciple." Andrew *"Rabbi, Where Do You Live?"* found his brother, Simon Peter, said to him, "We have found the Messiah," and brought him to Jesus. Jesus looked upon him and said, "You are Simon, the son of John. You shall be called Cephas," which means a stone. In this way Jesus first met three of the men who were to be among His closest associates during His ministry. This meeting occurred somewhere in Judea, where John was preaching.

Soon afterward John was arrested and imprisoned. Hearing of this, Jesus retired into Galilee. He left Nazareth and took up His residence in the city of Capernaum, which was by the sea. Here, like John, He began to preach, saying to the people: "Repent, for the kingdom of God is at hand."

Walking one day by the Sea of Galilee, He again saw Peter and Andrew. This time they were casting a net into the sea, for they were fishermen. Jesus said: "Come after me, and I will make you fishers of men." They left their net and followed Him. A little farther on He saw two other fishermen, James and John, sons of Zebedee, who were in a boat with their father. They, too, came in response to His call, leaving the boat with their father and the hired servants. A man named Philip, from Bethsaida, the home of Peter and Andrew, was next called. The first act of Philip after casting his lot with Jesus was to find his brother Nathanael and say to him: "We have found the One of whom Moses and the prophets wrote, Jesus of Nazareth, the son of Joseph."

Nathanael could not believe that any one from such a place as Nazareth could be the Messiah, and said: "Can any good thing come out of Nazareth?" Philip said: "Come and see."

Jesus saw them approaching and said of Nathanael, "There, indeed, is an Israelite in whom is no guile." Hearing this,

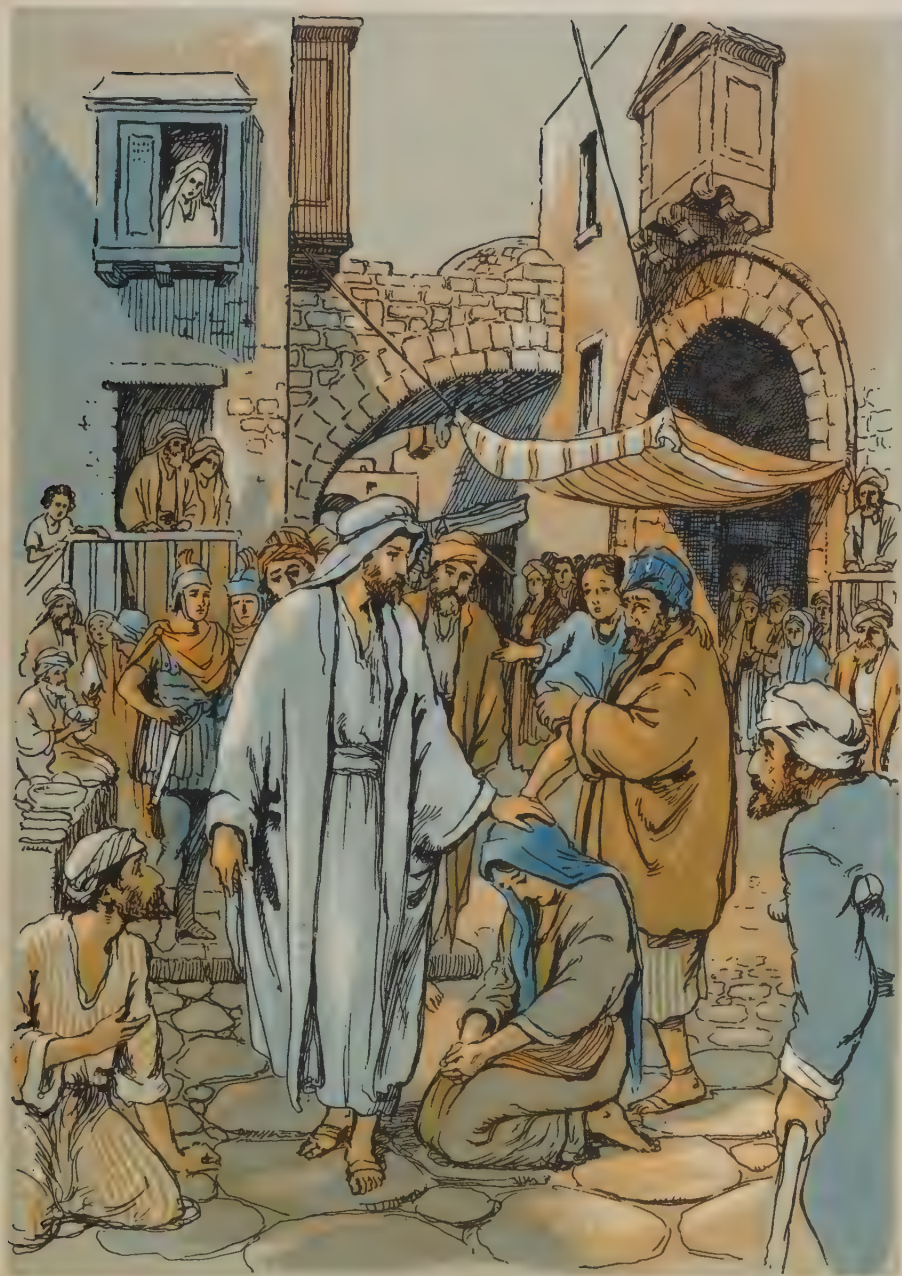
Nathanael inquired how Jesus knew him.

An Israelite in Whom There Is No Guile Jesus said: "Before Philip called you, while you were under the fig-tree, I saw you." Evidently, Nathanael had but recently rested

under a fig-tree, and recognized in Jesus'

knowledge of this fact a power more than human. He said: "Rabbi, thou art the Son of God; thou art King of Israel."

With these six men Jesus began His ministry in Galilee. He was now more than thirty years old. In the next three years He was to accomplish more for the good of mankind than all the teachers in all the ages before Him had done. The men He chose to help Him were of no special capabilities. Four, at least, were fishermen, although one of these, John, had probably been educated for the priesthood. At some later period a seventh individual call was given to a man named Matthew, a tax-gatherer, and presumably a politician, whom Jesus found sitting in the place where the people came to pay their taxes. It is unlikely that these men or any of the five whom Jesus afterward called as apostles were known, at the time, outside of their own home localities. Yet, He took them, and in the short space of three years transformed them into the most remarkable group of men in the history of the world. The work which He started and they carried to fruition is still going on—the one and only way in which men can dwell together in abiding peace and happiness.



*There Came to Him the Blind, the Lame, the Sick and Suffering, and He
Healed Them*

THE MINISTRY OF JESUS



NOT long after the calling of Philip and Nathanael there was a wedding in Cana of Galilee. The bride and groom probably were relatives or friends of Jesus, for His mother was one of the guests, and Jesus and His disciples were invited.

Weddings in the East were then, as now, elaborate affairs. There was much feasting, a long ceremony and procession and the parents of the young couple tried to outdo themselves in hospitality. It was particularly humiliating to the hosts if any part of the food or drink provided for the guests should give out. On this occasion the wine failed, and Jesus' mother came to Him and said, "They have no wine." Jesus knew that the laws of hospitality in His country might not be disregarded. Filled with sympathy for His friends in their embarrassing situation, He quietly changed a quantity of water into wine. This was the first of many wonderful miracles which He performed during His ministry, and because of it many believed on Him.

After this He went to Capernaum with His mother and brothers, and a little later to Jerusalem to the Passover. He found the temple courts filled with money-changers, and men selling sheep, oxen, doves and other things used in the temple worship. Indignant because of this sacrilege, Jesus made a whip of cords and drove them all out, saying: "Take these things hence. Make not my Father's house a house of merchandise." Strange to say, none of those who profited from these things tried to interfere with Jesus. All knew

them to be wrong, since they were forbidden by the law. They were permitted only because the acting high priests, Annas and his son-in-law, Caiaphas, shared in the profits.

Doubtless many of those in the temple at that time knew Jesus. The fame of what He had been doing in Galilee must have preceded Him, and people would naturally hesitate to resist a man who was reputed to have performed miracles. But, whether this be true or not, the daring thing He had done would be sure to win Him friends as well as enemies.

One who became interested in Jesus at this time was a man named Nicodemus, a Pharisee, and member of the great council, or Sanhedrin. The boldness and teaching of the young prophet had stirred the heart of this wise old counselor, and though he risked his standing and even his position in doing so, he sought out Jesus to talk with Him.

Nicodemus He came secretly by night, and said: "Rabbi, we know that you are a teacher come from God, for no man can do the things that you do unless God be with him." Jesus said to him: "Truly, I say unto you, Except one be born anew, he cannot see the kingdom of God."

Nicodemus could not understand this, and Jesus said: "Truly, I say to you, Except one be born of water and the Spirit, he cannot enter into the kingdom of God." Jesus then went on to explain that unless one living a sinful life be completely changed, so that his thoughts and

A Teacher acts become no longer evil, he can not be a child of
Come from God. He also tried to show Nicodemus the mis-
God sion of the Messiah on earth, and said that "as

Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth may in him have eternal life. For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." Nicodemus did not, at that time, become a follower of Jesus. But he

cherished His teaching and ever regarded Him as “one come from God.”

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We have no means of knowing in just what order the events of Jesus' life took place. The four Gospels (Matthew, Mark, Luke and John) are not clear upon this. Their purpose seems to have been solely to tell of the works of Jesus, the Messiah, with no attempt to arrange the various incidents in their stories with regard to time. Perhaps it is best that way. It is known, however, that after the exciting scene in the temple there was a period of teaching and performing miracles in Judea, after which Jesus returned to Galilee. His fame had now spread throughout all the country, and wherever He went He was greeted by thousands. That would be, of course, the natural result of His wonderful work and teaching.

Never before had been heard a teacher like Jesus. From the first His teaching appealed to the plain people. And the things He taught! Never before had they heard

<i>None Other</i>	a rabbi teach the equality of mankind before God
<i>Like unto</i>	—that all people everywhere, rich and poor alike,
<i>Him</i>	were children of one great heavenly Father. This
	was indeed good news to them. Jesus made it an

essential part of His gospel. That is what the word “gospel” means, “good news.”

Undoubtedly, also, Jesus possessed a marvelous healing power. The record of His miracles in the New Testament is too clear—the evidence of them too well established to doubt this. One Sabbath day a man, paralyzed, was brought to Him. Jesus spoke to him, saying, “Your sins are forgiven you.” This seemed to the Pharisees who heard it as blasphemy. They said: “Who is this who presumes to forgive sins? Only God can do that.” Jesus said: “Is it easier to say to a man, Your sins are forgiven you, or to say, Take up your bed and walk?” Then, that they might know that He had power



Pilate Said to Him, "What Is Truth?"

to do both, He told the man that he was cured, and the man arose and went out carrying the couch upon which he had lain. Although the Pharisees remained unconvinced, and charged Jesus with breaking the Sabbath, it is not difficult to realize the effect of this miracle upon the people. Like Nicodemus, they saw in Him one come from God. If Jesus could forgive their sins and heal their bodies, there can be little wonder that they flocked to Him by thousands. From Jerusalem and Judea they came; from Decapolis, from Galilee and beyond Jordan traveled great crowds, bringing with them the sick, the blind, the deaf and dumb, the paralyzed and epileptic, and He healed them.

It would seem that the priests and Pharisees would rejoice with the people that Jesus was able to do these things. But, apparently, they did not. Their idea of God was that He was God of the favored of Israel alone.

"Suffer Little Children to Come unto Me" Jesus taught that He was God of all mankind. To the Pharisees' way of thinking, Jesus was worse than a rebel. They were all the more worried because He had a way about Him that won the people. He was kind. He was gentle and loving. Little children climbed upon His knee. He could be roused to anger only in the presence of great wrong. Then His wrath was godlike, terrible. He criticized none but the scribes and Pharisees. Them He called hypocrites and vipers. They could only nurse their resentment, for the people, apparently, approved. But as Jesus' fame and popularity and power grew they became convinced that the only way they could be rid of this unwelcome and dangerous reformer and preserve their ancient privileges and power was to destroy Him. This they set about to do.

But Jesus was not bothering about what the scribes and Pharisees thought of Him. He had come to earth to teach men the truth about His heavenly Father—to bring back to

them that which in Eden man had lost. In one great sermon He taught the most exalted rules of living ever given to the world of mankind.

You will find this sermon in the Book of Matthew, beginning in the fifth chapter. Jesus said, in part: "Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they that hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called sons of God. Blessed are they that have been persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall reproach you, and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in

heaven: for so persecuted they the prophets that
The Sermon were before you. Ye are the salt of the earth:
on the Mount but if the salt have lost its savor, wherewith shall
it be salted? it is thenceforth good for nothing,
but to be cast out and trodden under foot of men. Ye are the
light of the world. A city set on a hill cannot be hid. Neither
do men light a lamp and put it under the bushel, but on the
stand; and it giveth light unto all that are in the house. Even
so let your light shine before men; that they may see your
good works, and glorify your Father who is in heaven."

At the same time He also gave them this prayer: "Our Father, who art in heaven, Hallowed be thy name. Thy kingdom come, Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, forever. Amen."

Jesus taught many other wonderful things in this sermon. He told the people they must love their enemies, that they must return good for evil and help those in need. He also told them to think not alone of gaining earthly treasures that could only perish, but "to lay up for themselves treasures in heaven, where neither moth nor rust doth corrupt; and where thieves do not break through and steal." "For," He said, "where your treasure is, there will your heart be also." And as a practical rule to guide them in the daily walk of life, He gave them this passage of Scripture which we have come to know as the Golden Rule: "All things whatsoever ye would that men should do to you, do ye even so to them." There is little wonder that, with such teaching and the miracles He performed, Jesus became, in the short space of a few years, the most tremendous figure of all time.

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When Jesus had been teaching about two years, and His power had become very great, He was encamped one day with a great multitude of His followers on the shore of the Sea of Galilee. Seeing so many people, His disciples besought Him to send them away. But Jesus would not do this until they had been fed. To this the disciples objected, saying that two hundred pennyworth of bread would not be sufficient to give each person in the great crowd even a little. Jesus said, "How much food have you?" Simon Peter said that there was a boy present who had a few loaves and fishes, but what were they among so many?

Jesus told His disciples to have the people sit down on the grass by fifties and by hundreds. Then He took the loaves and blessed them and broke them into pieces, and told the disciples to divide them and the fishes among the people. The disciples did so, and when all had eaten their fill, there were gathered up twelve basketfuls from the fragments that were left.



Jesus Said to Her, "Mary!"

When the multitude saw what Jesus had done, they said: "Of a truth, this is that prophet which was to come." No doubt they reasoned: "This is He who is to be
The Great the great king of Israel, who will re-establish the
King of Israel throne of David in imperishable glory. Now, indeed, are the days of our oppression at an end. Why wait longer? Come, let us make Him king!" Well might they so reason. There were five thousand men among them—strong, brawny fellows from the hills and rural districts of Galilee—the nucleus of an army.

Without doubt, in that hour Jesus had within His grasp the man-power to make Himself king of Israel. He needed but to speak the word and the land would be aflame. The war-drums would sound and the very hills re-echo with the tread of marching feet. The standard of liberty would be raised, and under the leadership of one like Jesus the oppressed Jews would flock to it by thousands. Within the time required to march to Jerusalem the movement would have attained a force that could have swept the Roman legions into the sea. Satan, who, two years before, had left Him for a season, had returned to tempt Him. But the New Testament says that when Jesus saw that they were about to take Him by force and make Him king, He withdrew into the mountains alone. He spent the night in prayer, while His disappointed followers returned to their homes—many to follow Him no more.

THE MESSIAH'S DEATH AND TRIUMPH



ANOTHER year had almost passed, and Jesus' enemies were now closing about Him. To their way of thinking, His offenses were many. He had openly rebuked the ruling priesthood by driving from the temple the money-changers and those who sold. For this the high priests, Annas and Caiaphas, had never forgiven Him. He had condemned the scribes and Pharisees, and taught that *love*, and not *hate*, should be the guiding principle of mankind. What would become of the little world of the priests and Pharisees if this sort of a thing became the rule? So they sought to kill Him.

They planned to do this at the Feast of Tabernacles, which was then near at hand. The word was passed to their followers, and every enemy of Jesus who could *Will He Come to the Feast?* do so hurried to Jerusalem. But Jesus' friends came also. When the great crowds began to gather there was but one question on every lip: "What do you think? Will He come to the feast?" But even while they were questioning and looking for Him, Jesus suddenly appeared in the temple and began, as usual, to teach. The priestly officers sent to arrest Him stayed to hear, and afterward said: "Never man spake like this man." Unmolested, Jesus taught daily in the temple until the close of the feast. Then He returned to Galilee.

This was in autumn. In the spring following came again the Passover, and Jesus prepared to make His last journey to Jerusalem. As at the Feast of Tabernacles, His enemies

again made their plans to destroy Him. This time they would not fail, for, as Jesus Himself knew, His hour of sacrifice had come.

Jesus' last entrance into Jerusalem was a triumphal procession. His disciples had set Him upon an ass after the manner in which the Jewish kings of old rode to their coronations. The people waved palm branches and threw their garments before Him, shouting and acclaiming Him "the king who cometh in the name of the Lord." He went straight to the temple and again drove out all them that bought and sold there. There also came to Him many blind and lame, and He healed them, while His enemies stood by not daring to touch Him because of the people who believed in Him. It seemed that their wicked plans again had failed. But, while the priests debated what to do, a man came and offered, for a price, to betray Jesus to them in the absence of the people. This man's name was Judas Iscariot, and he was one of the Twelve. The price of his treachery was thirty pieces of silver.

The Last Supper Next evening Jesus ate His last Passover feast with His disciples. He told them of His approaching death, and spent His last hours with them in trying to comfort and encourage them. He told them also that one of their number would betray Him. In answer to the question of John, the "beloved disciple," Jesus said the traitor was the one to whom He would give a sop of bread after He had dipped it. He gave the sop to Judas, saying to him, "What you are going to do, do quickly." Judas immediately arose and went out into the night.

In the garden of Gethsemane, where they went soon after the supper, Jesus left three of His disciples to watch while He went apart from them to pray. His final hour of trial had come. He might still flee and save His life, but escape was the furthest from His mind, for that would mean the defeat of all that He had come to earth to do. He was in

the prime of young manhood. Life was sweet. He prayed that the cup might pass from His lips. At last He left His fate in the hands of His heavenly Father. "Thy will, not mine, be done," He said. Then He returned to His disciples. They were fast asleep.

Then suddenly all was confusion. Armed guards, carrying torches and led by Judas, appeared. To designate Jesus to the soldiers, Judas approached and kissed Him. Simon Peter, who probably had just awakened from sleep, saw what was happening, and, drawing a sword, cut off a soldier's ear. Jesus rebuked Peter and touched the man's ear and healed it. The disciples fled. A few moments later Jesus was bound and in the power of His enemies.

Through the darkened streets of the city Jesus was led, first to the house of Annas, then to Caiaphas, the acting high priest. Without waiting for the assembly of the Great Council or Sanhedrin, as it was called, these two bitterest enemies of Jesus began excitedly to question, to browbeat and insult Him. They had no right to do this, but they were in such a frenzy of joy over His arrest that they could not restrain themselves.

Next morning the council met, and, without hearing a single reliable witness, condemned Jesus to death. The sen-

tence would have been carried out at once had it not been necessary first to have the consent of the Roman governor. Because it was the Passover season, this governor, Pontius Pilate, was then in the city, at the royal palace. Pilate was not interested in the Passover, but by coming to Jerusalem at this time he could meet the various kings under him, hear complaints and decide matters of moment without traveling over the country. Although the hour was early, the priests hastened to the palace with their victim. They were anxious to get the governor's decision and the power of the Roman army behind them before the people should discover what was afoot.

It did not take the governor long to decide that Jesus had done nothing worthy of death. The priests told Pilate that Jesus had perverted the nation, that He forbade paying tribute to Cæsar, and that He claimed to be a king. As these were matters of concern to the empire, Pilate consented to inquire into them. Talking to Jesus in private, Pilate asked Him if He were a king. Jesus answered: "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." "To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth." Surprised at His answer, Pilate said to Him: "What is truth?" Convinced of His innocence, Pilate sought to release Jesus, but the priests and Pharisees assembled before the palace shouted: "Crucify Him! Crucify Him!" "Why," Pilate asked, "what evil has He done?" But they shouted the more to crucify Him.

Pilate was a politician. What mattered it to him what happened in this far-away province of Judea so long as there was order, the taxes paid and the governor retain his position? The priests knew this. They threatened him. What would the great Tiberias say of his governor who had refused to destroy an enemy of the empire? Pilate weakened. He called for water and washed his hands before them as a symbol that he was done with the whole nasty affair. They might do with Jesus as they pleased, he said, but, as for himself, he found no fault in Him.

The priests shouted with joy and hurried away to convene again the council to decide the manner of Jesus' death. It must be the most cruel they could devise. They *To Calvary* beat Him. They made a rough cross and laid it upon His back, but Jesus, weakened by His sufferings, was unable to carry it, and they compelled a man from the crowd to help Him. Thus through the narrow streets they went—the Roman guard, the motley mob, the snarling

priests, and, in the midst, Jesus, bearing His cross. Thus they came to a place just outside the city wall called Golgotha, or "The Place of the Skull," and which we call Calvary. There they nailed Him to the cross and crucified Him.

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That same evening Jesus' disciples buried Him. They laid Him in a new tomb belonging to a rich disciple called Joseph of Arimathea. And one from among the great of Jerusalem came with spices and fine linens for His burial. This was Nicodemus, the same who came by night to talk with the "teacher come from God."

On the third day after His death some of His disciples came to the tomb and found it empty. They did not know what to think of this. Then, while one, a woman named

Jesus Mary, sat by the tomb weeping, a man whom she
Triumphs supposed to be the gardener came and said to her,
Over Death "Why do you weep?" Mary said, "Sir, if you have taken him away, tell me where you have laid him." Jesus, for it was He, said, "Mary." Then she knew Him and ran to tell the other disciples that He had risen from the dead. For forty days after His resurrection He remained with them and taught them. Then, one day, He took with Him eleven of His disciples to Mount Olivet, the place where He had so often lodged when at Jerusalem. There, while they watched and wondered, He was taken up before them into heaven.

Thus began the Saviour's work on earth—for the passing centuries have shown that the days of His ministry here were really but a beginning. To learn more about Him, to learn how His work must go on until the whole world shall belong to Him, you must read about Him in the New Testament. There, told in beautiful language, you will find the most interesting, entrancing, most wonderful story in all the world.



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